

Jug 14-17

1. God uses even the compromise/sin of people to accomplish His plans (14:1-4; “His father and mother did not know it [Literally, “she”] was from the Lord” = They did not know God was intending to use Samson’s sin w/this Philistine woman to strike them down; Pro 16:4; e.g. Eze 21:21-23).
2. Parental complicity in relation to their children’s sin (14:5 w/10; Deu 7:1-3; Jug 3:6) is not excused by: 1) previous attempts to persuade the child to do otherwise (14:1-3a), 2) the stubbornness of the child (14:3b, 7-8a), 3) knowing God uses even our sin/compromise to accomplish His plans (contra 14:4).
3. “Uncircumcised” was a sign of those not in covenant w/God (or unsaved) (14:3, 15:18; Eze 31:18; Hence another reason circumcision was such a big deal to the Jews in the NT).
4. Not taking immediate action to repent when we violate the parameters of those great privileges or power that God gives us will eventually lead to: 1) false bravado and further violations (14:5-9 = Samson did not tell his parents about his eating of the grapes while in the vineyards of Timnah [not the account of the lion]. Samson also did not tell his parents about taking the honey from the dead body of the lion. The reason was bc both were a violation of his Nazirite vows. Samson’s seeming ability to get away w/the first violation [of the grapes] - as demonstrated thru his privileged power and victory over the lion emboldened him in re: to the second [w/the honey] – as well as in his desire to marry the Philistine. The pattern of false bravado leading to further violations is demonstrated also in the sexual immorality that follows (15:14-16 w/16:1; 16:2-3 w/4; 16:17-20 = Samson’s continuous supernatural victories combined w/his constant violations ultimately lead him to believe he was invincible; that God would never take his great privilege/power away – even when other Nazirite vows were violated. Hence verse 20 – “He did not know the Lord had left him” [though he did know his hair was gone].), 2) others taking advantage of us (14:10-18, 16:4-17), 3) a use of our privilege/power that ends in great loss and sorrow (14:19-20, 16:22-31), 4) the temporary or permanent loss of our privilege/power (16:21).
5. A man’s jealousy for his wife is effective in producing great wrath (14:20-15:8; Pro 6:34, 27:4; In re: to God - Psa 79:5).
6. Revenge often leads to retaliation (15:9-11).
7. The Spirit’s empowerment is effective in accomplishing great tasks (14:6, 19, 15:12-17; Zec 4:6).
8. Even those empowered by God’s Spirit need to rest and be revived if they are to continue in delivering God’s people from their enemies (15:18-20).
9. A woman’s seduction, emotional manipulation and nagging are effective in accomplishing great compromise (14:17-18, 16:1, 4-17, 4, 15-16; Pro 5:3, 7:1-27).
10. The discipline of God’s people is often viewed by the world as the victory of their false religion/gods (16:23-25; 1Sa 4:1-11, 5:1-2; Isa 10:5-14).
11. Not all forms of suicide are wrong (16:28-31).
12. Right interpretation requires recognizing repetition (The repetition of “1,100 pieces of silver” in 16:5 and 17:1-3 considered along w/: 1) their deliberate and close proximity in the book, 2) the probability of this as a valid option [there are no apparent contradictions w/this as an option], 3) Jewish [midrashic] tradition which views Delilah as Micah’s mother, 4) the exorbitant amount this money represents mitigates against it being coincidental [110 yrs worth of wages – see 17:10]).
13. Possessing a strong biblical name (“Micah”) means nothing if the person possessing it is a momma’s boy (17:1-4).
14. People prove they don’t possess God as their “king” and are instead following their own laws (17:6) when they: 1) think/respond to God according to what is prohibited (17:3-5a; Exo 20:4), 2) start their own churches and appoint their own pastors (or “priest”) (versus following God’s paradigm) (17:5b-12), 3) think that as long as the pastor (or “priest”) is for them/working for their good, they are good with God (17:10, 13).